

The Yoga-Sūtra of Patañjali (~ 200 ce), notes

definition (1.4 symptom, 1.2 action, 1.3 result)

1.1 *atha yogānuśāsanam*

Now, the teachings of yoga.

1.2 *yogaś citta-vṛtti-nirodhaḥ*

Yoga is to still the patterning of consciousness.

1.3 *tadā draṣṭuḥ svarūpe 'vasthānam*

Then, pure awareness can abide in its very nature.

1.4 *vṛtti-sārūpyam itaratra*

Otherwise, awareness takes itself to be the patterns of consciousness.

5 kinds of mental pattern (citta vṛtti), 1.5-11

right perception (*pramāna*), misperception (*viparyaya*)

conceptualization (*vikalpa*), deep sleep (*nidrā*), remembering (*smṛtayah*)

2 polarities of yogic will, 1.12-16

practice (*abhyāsa*) -- repetition, discipline, determination

non-reaction (*vairāgya*) -- equanimity, renunciation, dispassion

4 types of cognition, 1.17-19

analytical thinking (*vitarka*), insight/reflection (*vicāra*)

bliss (*ānanda*), feeling like a self (*asmitā*)

5 faculties, 1.20

faith (*śraddhā*) -- balances wisdom

energy (*vīrya*) -- balances integration

mindfulness (*smṛti*) -- conscious present moment awareness

integration (*samādhi*) -- balances energy

wisdom (*prajñā*) -- balances faith

working with distraction, 1.30-40

9 types of distraction: sickness, apathy, doubt, carelessness, laziness, hedonism, delusion, lack of progress, inconstancy

3 signs: distress, depression, unsteadiness of posture or breathing

7 practices to subdue distraction:

1.33 radiating friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad

1.34 pausing after breath flows in or out

1.35 steadily observing as new sensations materialize

1.36 experiencing thoughts that are luminous and free of sorrow

1.37 focusing on things that do not inspire attachment

1.38 reflecting on insights culled from sleep and dreaming

1.39 meditative absorption in any desired object

4 kinds of coalescence (samāpatti), 1.41-46

with thought (*savitarkā*), beyond thought (*nirvitarkā*)

reflective (*savicārā*), reflection-free (*nirvicārā*)

3 components of yogic action (kriyā), 2.1

discipline (*tapas*)

self-study (*svādhyāya*)

orientation toward the ideal of pure awareness (*īśvara-praṇidhānā*)

5 defilements (kleśa), causes of suffering (duḥkha), 2.3-9

ignorance (*avidyā*) — not seeing things as they are

the sense of 'I' (*asmitā*) — through identification with senses

attachment (*rāga*) — habitual reaction to pleasant

aversion (*dveṣa*) — habitual reaction to unpleasant

clinging to life (*abhiniveśaḥ*) — the self-preservation instinct

8 limbs of yoga practice (aṣṭāṅga), 2.29-3.3

1. external discipline (*yama*): the “great vow of yoga”
not harming (*ahimsā*): creates safety for all
truthfulness (*satya*): clarifies actions & results
not stealing (*asteya*): reveals the “truly precious”
impeccable conduct/sexuality (*brahmacarya*): supports vitality
not being acquisitive (*aparigrahā*): unlocks the purpose of life
2. internal discipline (*niyama*)
purification (*śauca*): decreases attachment to the body
contentment (*santoṣa*): “brings unsurpassed joy”
discipline/heat (*tapas*): refines body & senses
self-study (*svādhyāya*): deepens communion with divine
orientation toward ideal of pure awareness (*īśvara-praṇidhānā*):
cultivating non-reactive awareness leads to *samādhi*
3. posture (*āsana*): embody steadiness (*sthira*) & ease (*sukham*),
effort relaxing, coalescence reveals body & universe as indivisible,
“then one is no longer disturbed by the play of opposites”
4. breath regulation (*prāṇāyāma*): effort relaxing, flow of IN + EX stops;
as breath patterns are observed, breath becomes spacious & subtle
5. withdrawal of the senses (*pratyāhāra*): interiorization of attention
6. concentration (*dhāraṇā*): binds consciousness to a single object
7. meditative absorption (*dhyana*): all attention unified with object
8. integration (*samādhi*): essential nature of things: Empty (*śūnya*);
dhāraṇā + *dhyana* + *samādhi* = perfect discipline (*saṃyama*)

how integration (samādhi) deepens

- 3.9 calm latent impressions (*saṃskāra*) replace distracting ones
- 3.10 “consciousness flows from one tranquil moment to the next”
- 3.11 distractions dwindle & focus arises
- 3.12 focus develops through continuity of consciousness

applying perfect discipline (saṃyama) for insight

Insight practice...

- 3.16 form, span, and time: insight into past+future
- 3.17 word, meaning, perception: ...language
- 3.18 latent impressions: ...previous births
- 3.19 perceptions of another: ...their consciousness
- 3.23 effects of actions: ...death
- 3.26 mind’s luminosity: ...insight about the subtle, hidden, distant
- 3.35 the heart (*hṛdaye*): ...the nature of consciousness
- 3.36 distinguishing between luminosity (*sattva*) of nature (*prakṛti*)
& pure awareness (*puruṣa*): insight into the nature of awareness
[then, a long list of supernatural powers (*siddhi*)]

Liberation:

- 3.50 see the distinction between pure awareness (*puruṣa*) & the
luminous aspects of the phenomenal world (*prakṛti*)
- 3.53 focus on succession of moments in time: insight...
- 3.54 ...that reveals the illusion of continuity/similarity of things
- 3.55 discriminating insight (*viveka*) deconstructs everything:
Seeing that *prakṛti* is always distinct from *puruṣa*
- 3.56 luminous consciousness reflects pure awareness to itself

liberation/independence (kaivalya)

- 4.18 patterns (*citta vṛtti*) are known by *puruṣa*, unchanging witness
- 4.25 see *citta* & *puruṣa* as different: creation of the self ceases
- 4.29 with equanimity toward even exalted states, continuously
discriminating between *puruṣa* + *prakṛti*: enter the final stage:
nature = a cloud of experiential forms (*dharmamegha*)
- 4.33 “see that the flow is actually a series of discrete events”
- 4.34 witnessing the flow/change of the *guṇas* in the present,
see that *puruṣa* is independent, “grounded in pure seeing”.